بسم الله الرحمن الرحيم
Sharh Al Bulugh Al Maram
(Supererogatory Voluntary)

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باب صلاة التطوع
Chapter 9: Supererogatory (voluntary) Prayer

عن ربيعة بن كعب الأسلمي - رضي الله عنه - قال: قال لي النبي - صلى الله عليه وسلم: «سل». فقلت: أسألك مرافقتك في الجنة. فقال: «أوغير ذلك؟» ، قلت: هو ذاك، قال: «فأعني على نفسك بكثرة السجود». رواه مسلم

374. Rabi'ah bin Ka'b Al-Aslami (RAA) narrated that the Messenger of Allah (صلى الله عليه وسلم) once said to me, "Ask (me about whatever you want)." I said, 'I ask your company in Paradise.' He (صلى الله عليه وسلم) then said, "Or anything else (that you want to ask for)?" I said, 'That is it.' He said, "Then helps me to achieve this (wish) for you, by prostrating as much as you can." [Related by Muslim]

THE VOLUNTARY PRAYER
This sahabi was wise and pious to ask for the companionship of the rasul (صلى الله عليه وسلم) in paradise

وعن ابن عمر - رضي الله عنهما - قال: حفظت من النبي - صلى الله عليه وسلم عشر ركعات: ركعتين قبل الظهر، وركعتين بعدها، وركعتين بعد المغرب في بيته، وركعتين بعد العشاء في بيته، وركعتين قبل الصبح. متفق عليه. وفي رواية لهما وركعتين بعد الجمعة في بيته

375. Ibn 'Umar (RAA) narrated, "I learnt and observed from the Messenger of Allah (صلى الله عليه وسلم), ten rak'at (of Sunnah or non-obligatory prayers): two before Dhuhr prayer, and two after it, two after Maghrib in his house, two after 'Isha' in his house and two rak'at before Fajr." [Agreed upon In another narration by Al-Bukhari and Muslim,]

'and two rak'at after the Friday prayer in his house."

-there is no hadith that says that there is Sunnah before jumuah
-so when the rasul (صلى الله عليه وسلم) told the man to get up and pray two rakah
-this was the greeting of the masjid
-this is why the Hanafi don't allow you to give the two rakah after

the imam is on the minbar giving his khutbah

In some hadith, it 12 and not 10 rakah

ولمسلم: كان إذا طلع الفجر لا يصلي إلا ركعتين خفيفتين

376. Muslim reported on the authority of Ibn 'Umar, 'The Messenger of Allah (صلى الله عليه وسلم) used to pray only two short rak'at (i.e. would recite short verses of the Qur'an) when it was time for Fajr prayer."

وعن عائشة - رضي الله عنها: أن النبي - صلى الله عليه وسلم - كان لا يدع أربعا قبل الظهر وركعتين قبل الغداة. رواه البخاري

377.'A'ishah (RAA) narrated, 'The Messenger of Allah (صلى الله عليه وسلم) used to always pray four rak'at before Dhuhr and two rak'at before Fajr under all circumstances. [Related by Al-Bukhari]

-so we have four rakah before zuhr instead of TWO
-therefore the two Sunnah before Maghrib is only accepted by the hanbali not the hanafis
-so if you are in a hanafi masjid don't pray this Sunnah
-so Ibn Umar didn't mention this Sunnah is because it is not muakadah
-the 12 rakahs mentioned are Sunnah muakadah

-there is no perfect fard and hence you need to perform as many Sunnah as possible
-the most important of these is the two rakahs before fajr
-the rasul (صلى الله عليه وسلم) never let it off, not even while travelling
-therefore some ulama say is wajib to pray the two rakah before fajr

Ibn 'Umar reported that the Prophet (صلى الله عليه وسلم) said, "Do some of your prayers in your houses and do not make them into graves." [Al-Bukhari (432) and Muslim (777)]

-the rasul prayed the Sunnah in his house

Jabir reported said that the Messenger of Allah (صلى الله عليه وسلم) said, "Any of you who does all his prayers in the mosque, should do some of them in his house, for Allah will put blessing in his house on account of his prayer." [Sahih Muslim (1/539) No. 778]

-because we shouldn't turn our homes into graveyards

Zayd ibn Thabit reported that the Prophet (صلى الله عليه وسلم), said, "O people, pray in your houses. The best prayer is a man's prayer in his house - except for the obligatory prayer." [Al-Bukhari (698) and Muslim (781)]

-the family that prays together, stays together
-because Allah will put love for you in each other's heart
-this will guarantee the love between the members of the family especially husband and wife
-in the dua of Ibrahim (a.s) he asks Allah for his family to make salah so people will love them
-it is bid'ah to pray Sunnah before the Eid salah
-if it held in the held in the masjid you may pray tahiyattul masjid
-but if held in the park, you are not allowed to pray before the Eid salah
-the rasul (صلى الله عليه وسلم) never left the 4 rakah before zuhr

وعن عائشة - رضي الله عنها: أن النبي - صلى الله عليه وسلم - كان لا يدع أربعا قبل الظهر وركعتين قبل الغداة. رواه البخاري

377. 'A'ishah (RAA) narrated, 'The Messenger of Allah (صلى الله عليه وسلم) used to always pray four rak'at before Dhuhr and two rak'at before Fajr under all circumstances. [Related by Al-Bukhari]

-and the 2 rakah before the fajr prayer
-this is telling you that you may pray 2 or 4 rakahs before zuhr
-both the hadith of Ibn Umar and Aisha are in Bukhari so you have a choice
-however, there is no such thing as a 4 rakah sunnah
-you make them in two sets and give salaam after the two

Ibn Umar narrated that the Prophet (صلى الله عليه وسلم) said, “The prayer during day and night are to be offered two by two.”

[Musnad Ahmad (2/26) No. 4791, Sunan Abu Dawud (2/29) No. 1295, Sunan al-Nasa'i (3/227) No. 1666, Sunan Tirmidhi (2/491) No. 597, Sunan Ibn Majah (2/349) No. 1322, Sunan al-Darime (1/404) No. 1458]

‘Uqbah ibn Hurayth said: I said to Ibn ‘Umar: “What does two by two mean?” He said: “Saying the tasleem after each two rak’ahs.” [Sahih Muslim (1/519) No. 749]

-the reason for this is because this is how the rasul (صلى الله عليه

وسلم) prayed the sunnah
-so we the hanbalis don't pray like that but the hanafis do
-the hanbali is the correct one in this opinion
-I can't recall what the malikis do in this regard

وعنها قالت: لم يكن النبي - صلى الله عليه وسلم - على شيء من النوافل أشد تعاهدا منه على ركعتي الفجر. متفق عليه

378. 'A'ishah (RAA) narrated, 'The Messenger of Allah (صلى الله عليه وسلم) was never so regular and keen on observing any supererogatory prayer, as he was in observing the two rak'at before Fajr prayer.' [Agreed upon]

ولمسلم: «ركعتا الفجر خير من الدنيا وما فيها».

379. 'A'ishah (RAA) narrated that the Messenger of Allah (صلى الله عليه وسلم) said, "The two rak'at of Fajr are better than this world and all that it contains." [Related by Muslim]

-as stated earlier, the two sunnah before fajr are the most important sunnah in Islam

وعن أم حبيبة أم المؤمنين - رضي الله عنها - قالت: سمعت النبي - صلى الله عليه وسلم - يقول: «من صلى اثنتا عشرة ركعة في يوم وليلة بني له بهن بيت في الجنة». رواه مسلم. وفي رواية «تطوعا».

380. Umm Habibah, Mother of believers (RAA) narrated, 'I heard the Messenger of Allah (صلى الله عليه وسلم) say, "Whoever prays twelve rak'at during the day and night will have a house built for him in paradise." [Related by Muslim In another narrations, twelve voluntary rak'at"]

-the hadith of Umm Habibahh (hadith 380) mentions 12 rakah
-whilst the hadith of Ibn Umar states 10 rakah

وللترمذي نحوه، وزاد: أربعا قبل الظهر وركعتين بعدها، وركعتين بعد المغرب، وركعتين بعد العشاء، وركعتين قبل صلاة الفجر

381. At-Tirmidhi related a similar narration with the addition, "four rak'at before Dhuhr and two after it, two rak'at after Maghrib, two rak'at after 'Isha' and two rak'at before Fajr."

-I told her it is bid'ah but she said that she saw the hadith in Bukhari
-but Bukhari has Fathul Bari (what explains the book)

-this was exclusive to the rasul and not to everyone
-you should not take your books as your shaikhs
-this girl had her book as her shaikh
-the hadith that states that he prayed after Asr wasn't fabricated but was exclusive to him

للخمسة عنها: «من حافظ على أربع قبل الظهر وأربع بعدها حرمه الله على النار».

382. Umm Habibah, Mother of believers (RAA) narrated, 'I heard the Messenger of Allah (صلى الله عليه وسلم) say, "Whoever prays four rak'at before Dhuhr and four after it, Allah will prohibit that his flesh be in the Hell Fire (i.e. will protect him from entering the Fire)." [Related by the five Imams]

وعن ابن عمر -رضي الله عنهما- قال: قال رسول الله - صلى الله عليه وسلم: «رحم الله امرأ صلى أربعا قبل العصر». رواه أحمد، وأبو داود والترمذي وحسنه، وابن خزيمة وصححه

383.'Abdullah Ibn 'Umar (RAA) narrated that Allah's Messenger (صلى الله عليه وسلم) said, "May Allah have mercy on a person who prays four rak'at before 'Asr." [Related by Ahmad, Abu Dawud, At-Tirmidhi (who rendered it Hasan) and Ibn Khuzaimah]

-Why did Ibn Hajar mention this hadith-this sunnah is not strongly emphasised
-but it is allowed to pray before Asr
-however it is haram to pray before Asr

وعن عبد الله بن مغفل المزني - رضي الله عنه - عن النبي - صلى الله عليه وسلم –
قال: «صلوا قبل المغرب، صلوا قبل المغرب»، ثم قال في الثالثة: «لمن شاء» كراهية أن يتخذها الناس سنة. رواه البخاري

384.'Abdullah bin Mughaffal Al-Muzani (RAA) narrated that Allah's Messenger (صلى الله عليه وسلم) said, "Pray before Maghrib (prayer)! Pray before Maghrib (prayer)!" And after saying it a third time, he said: "For whoever wishes to do so," not wanting the people to take it as a Sunnah.' [Related by Al-Bukhari]

-the sunnah before maghrib is not strongly emphasised
-so you only see the hanbali practicing it and not the hanafi
-so if you are in a masjid which is friendly towards this practice you do it
-and otherwise do not pray it

وفي رواية ابن حبان: أن النبي - صلى الله عليه وسلم - صلى قبل المغرب ركعتين

385. In another version related by Ibn Hibban on the authority of Ibn Mughaffal, "The Prophet (صلى الله عليه وسلم) prayed two rak'at before Maghrib prayer."

ولمسلم عن أنس [قال]: كنا نصلي ركعتين بعد غروب الشمس، فكان - صلى الله عليه وسلم - يرانا، فلم يأمرنا ولم ينهانا

386. Anas (RAA) narrated, 'We used to pray two rak'at after sunset (before the Maghrib prayer), and the Prophet (صلى الله عليه وسلم) would see us, but he did not order us to do so, nor did he prohibit us.' [Related by Muslim]

وعن عائشة -رضي الله عنها- قالت: كان النبي - صلى الله عليه وسلم - يخفف الركعتين اللتين قبل صلاة الصبح، حتى إني أقول: أقرأ بأم الكتاب؟ متفق عليه

387. 'A'ishah (RAA) narrated, 'The Messenger of Allah (صلى الله عليه وسلم) used to make the two rak'at before Fajr so short that I used to say (to myself), "Has he recited the Fatihah (in each rak'ah) or not?" [Agreed upon]

-whenever you are praying sunnah before fard, you should recite short surahs
-because you need to catch the fard
-else you may miss the first rakah of the fard

وعن أبي هريرة - رضي الله عنه: أن النبي - صلى الله عليه وسلم - قرأ في ركعتي الفجر: (قل يا أيها الكافرون) و (قل هو الله أحد) رواه مسلم

388. Abu Huraira (RAA) narrated, 'The Messenger of Allah (صلى الله عليه وسلم) recited the following (Suras) in the two rak'at before Fajr prayer: "Say: O disbelievers" (Surah no. 109) and "Say, He is Allah (the) One... " (Surah no. 112)' [Related by Muslim]

وعن عائشة - رضي الله عنها - قالت: كان النبي - صلى الله عليه وسلم - إذا صلى ركعتي الفجر اضطجع على شقه الأيمن. رواه البخاري

389. 'A'ishah (RAA) narrated, 'The Messenger of Allah (صلى الله عليه وسلم) used to lie down on his right side after he had prayed the two rak'at before the Fajr prayer." [Related by Al-Bukhari]

-in the first rakah of the sunnah before salatul fajr

-you should recite surah 109 (Kaafirun) and 112 (ikhlas) in the second
-the sahabah were very observant
-they can even tell you how he laid down
-a good student is observant
-it is makrooh to lie down on your left side
-the kufaar have to come to the sunnah willingly and unwillingly
-a research showed that the babies that die as a result of cot death are those that lie on their tummies

وعن أبي هريرة - رضي الله عنه - قال: قال رسول الله - صلى الله عليه وسلم: «إذا صلى أحدكم الركعتين قبل صلاة الصبح، فليضطجع على جنبه الأيمن». رواه أحمد، وأبو داود، والترمذي وصححه

390. Abu Huraira (RAA) narrated that the Prophet (صلى الله عليه وسلم) said, "After any of you prays the two rak'at before Fajr prayer, he should lie down on his right side." [Related by Ahmad, Abu Dawud and At-Tirmidhi who graded it as Sahih]

وعن ابن عمر - رضي الله عنهما - قال: قال رسول الله - صلى الله عليه وسلم: «صلاة الليل مثنى مثنى، فإذا خشي أحدكم الصبح صلى ركعة واحدة، توتر له ما قد صلى». متفق عليه

391. 'Abdullah Ibn 'Umar (RAA) narrated that Allah's Messenger (صلى الله عليه وسلم) said, "The night prayer is (performed) in sets of two rak'at. If one fears the breaking of dawn, he should perform one (more) rak'ah, thereby making all of them (into an) odd (number of rak'at) (witr)." [Agreed upon]

-hadith 391 is the hujjah the hanbali and shafi use to say there is no 4 rakah sunnah

وللخمسة - وصححه ابن حبان: «صلاة الليل والنهار مثنى مثنى». وقال النسائي هذا خطأ»».

392. The five Imams related on the authority of Abu Huraira, "The prayer of the night prayer and the day is (performed in sets of two rak'at." [Ibn Hibban graded it as Sahih, but An-Nasa'i said that this was wrong]

وعن أبي هريرة - رضي الله عنه - قال: قال رسول الله - صلى الله عليه وسلم«أفضل الصلاة بعد الفريضة صلاة الليل». أخرجه مسلم.

393. Abu Huraira (RAA) narrated that the Prophet (صلى الله عليه وسلم) said, "The best prayer (that you may perform) next to the

obligatory prayer, is the night prayer." [Related by Muslim]

WHAT IS THE DIFFERENCE BETWEEN TAHAJJUD AND QIYAAMUL LAIL

Al-Qurtubi (rh) said in his commentary on the verse (interpretation of the meaning): “And in some parts of the night (also) offer the Salaah (prayer) with it (i.e. recites the Qur’an in the prayer) as an additional prayer (Tahajjud optional prayer Nawâfil) for you (O Muhammad صلى الله عليه وسلم). It may be that your Lord will raise you to Maqâm Mahmûd (a station of praise and glory, i.e., the honour of intercession on the Day of Resurrection)” [al-Isra’ 17:97]

Tahajjud comes from hujood, which is doing one thing and the opposite, it so the word hajada may mean he slept or it may mean he stayed up at night, which are opposites. Tahajjud means waking up after sleeping, and it became a name for prayer, because the individual wakes up for it. So tahajjud means getting up to pray at night.

This meaning was given by al-Aswad, ‘Ilqimah, ‘Abd al-Rahmaan ibn al-Aswad and others.

Ismaa‘eel ibn Ishaaq al-Qaadi narrated from the hadeeth of al-Hajjaaj ibn ‘Amr, the Companion of the Prophet (صلى الله عليه وسلم) that he said: Does one of you think that if he gets up and spends the entire night in prayer that he had prayed tahajjud? Rather tahajjud is praying after sleeping, then praying after sleeping, then praying after sleeping. This is how the Messenger of Allah (blessing and peace of Allah be upon him) prayed.

And it was said tahajjud means sleep, as it is said in Arabic, Tahajjada al-rajul, meaning the man stayed up, and alqa al-hujood, i.e., sleep. And the one who gets up to pray is called mutahajjid. [Tafseer al-Qurtubi (10/307-308)]

-Qiyaamul lail means you didn't go to bed but stayed up and prayed
-tahajjud is when you go to bed and then wake up later to pray

وعن أبي أيوب الأنصاري - رضي الله عنه - أن رسول الله - صلى الله عليه وسلم - قال: «الوتر حق على كل مسلم، من أحب أن يوتر بخمس فليفعل، ومن أحب أن يوتر بثلاث فليفعل، ومن أحب أن يوتر بواحدة فليفعل». رواه الأربعة إلا الترمذي، وصححه ابن حبان، ورجح النسائي وقفه

394. Abu Ayub Al-Ansari (RAA) narrated that the Messenger of Allah (صلى الله عليه وسلم) said, "Witr is a duty upon every Muslim. If

anyone wishes to observe it by performing five rak'at, he may do so, and if anyone wishes to observe it with three rak'at, he may do so, and if he wishes to observe it with one rak'ah, he may do so."

[Related by the four Imams except for At-Tirmidhi. Ibn Hibban graded it as Sahih, and An-Nasa'i said that it is most probably Mawquf (traced only to a Companion)]

وعن علي بن أبي طالب - رضي الله عنه - قال: ليس الوتر بحتم كهيئة المكتوبة، ولكن سنة سنها رسول الله - صلى الله عليه وسلم. رواه النسائي والترمذي وحسنه والحاكم وصححه

395. **'Ali bin Abi Talib (RAA) narrated, "The Witr Prayer is not as obligatory as the prescribed prayers, but it is a Sunnah of the Prophet (*Sallallahu alayhi wa sallam*)"**

[Related by At-Tirmidhi who said that it was Hasan. An-Nasa'i and Al-Hakim also related it and the latter declared it Sahih]

وعن جابر - أن رسول الله - صلى الله عليه وسلم - قام في شهر رمضان، ثم انتظروه من القابلة فلما يخرج، وقال: «إني خشيت أن يكتب عليكم الوتر». رواه ابن حبان

396. **Jabir bin 'Abdullah (RAA) narrated, 'Allah's Messenger (صلى الله عليه وسلم) prayed the late night prayer (Tahajjud) in Ramadan one night. The following night, people waited for him to come for the night prayer (to join him), but he did not come out. He said to them, "I was afraid that witr might become compulsory for you." [Related by Ibn Hibban]**

وعن خارجة بن حذافة - رضي الله عنه - قال: قال رسول الله - صلى الله عليه وسلم «إن الله أمدكم بصلاة هي خير لكم من حمر النعم» قلنا: وما هي يا رسول الله؟ قال «الوتر، ما بين صلاة العشاء إلى طلوع الفجر». رواه الخمسة إلا النسائي وصححه الحاكم

397. **Kharijah bin Hudhafah (RAA) narrated that 'Allah's Messenger (صلى الله عليه وسلم) said, "Allah, the Exalted has given you an extra prayer which is better for you than red camels (i.e. the best breed of camels)." We then said, 'Which prayer is that O Messenger of Allah?' He said, "The Witr prayer. You may perform it (any time) between the 'Isha' and Fajr prayer." [Related by the five Imams except An-Nasa'i Al-Hakim graded it as Sahih]**

<u>WHAT IS RULING WITH REGARDS THE WITR PRAYER</u>

-Witr is sunnah muakadah

-the hanafi say it is wajib
-the word witr means an odd number
-the proper way to pray witr is to pray two rakah and make salam

Al-Hasan ibn ‘Ali (RA) who said: The Messenger of Allah (صلى الله عليه وسلم) taught me some words to say in qunoot al-witr:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، فإِنَّكَ تَقْضِي وَلا يُقْضَى عَلَيْكَ، وَإِنَّهُ لا يَذِلُّ مَنْ وَالَيْتَ، وَلا يَعِزُّ مَنْ عَادَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

“Allahummahdini fiman hadait, wa a'fini fiman afait, wa tawallani fiman tawallait, wa barik Li fima atait, wa qini sharra ma qadait, fa Innaka taqdi wa la yuqda Alaik, wa innahu la yadhillu man walait wa la ya'izzu man Adait, tabarakta Rabbana wa ta'alait."

(O Allah, guide me among those whom You have guided, pardon me among those whom You have pardoned, turn to me in friendship among those on whom You have turned in friendship, and bless me in what You have bestowed, and save me from the evil of what You have decreed. For verily You decree and none can influence You; and he is not did not humiliate whom You have befriended, nor is he honoured who is Your enemy. Blessed are You, O Lord, and Exalted) [Sunan Abu Dawud (2/63) No. 1425, Sunan Tirmidhi (2/328) No. 464, Sunan al-Nasa'i (3/248) No. 1745]

-then pray the one rakah (witr) and make qunut after you got up from ruku'
-the qunut should be recited aloud

Ibn Qudaamah (may Allah have mercy on him) said: Witr is not obligatory. This is the view of Maalik and al-Shaafa’i. Abu Haneefah said:

It is obligatory. Then he said: Ahmad said: Whoever omits to pray Witr deliberately is a bad man, whose testimony should not be accepted. He wanted to emphasize that it is confirmed because of the ahaadeeth which say that it is enjoined and encouraged. [End quote from al-Mughni, 1/827]

Witr prayer is Sunnah mu’akkadah (a confirmed suunah) according to the majority of scholars, and some of the fuqaha’ regarded it as obligatory.

The fact that it is not obligatory is indicated by the hadeeth [narrated by al-Bukhaari (1891) and Muslim (11)] from Talhah ibn

‘Ubayd-Allaah (may Allah be pleased with him) who said: A man came to the Messenger of Allah (صلى الله عليه وسلم) and said: “O Messenger of Allah, what prayers has Allah enjoined on me?” He said: “The five prayers, unless you do anything voluntarily.

” The version narrated by Muslim says: “Five prayers every day and night.” He said: “Do I have to do anything else?’ He said, “No, unless you do it voluntarily.”
Al-Nawawi said: This indicates that Witr prayer is not obligatory. End quote.

<u>What do you recite when praying Witr</u>
1st rakah - sabi hisma rabi yal 'ala (surah Ala (the most high)
2nd – kaafirun (disbelievers)
3rd- Ikhlas (Sincerely)

Narrated By Ibn Abi Mulaika: Somebody said to Ibn 'Abbas, "Can you speak to the chief of the believers Muwaiya, as he does not pray except one Rak'a as Witr?" Ibn 'Abbas replied, "He is a Faqih (i.e. a learned man who can give religious verdicts)." [Sahih Bukhari, Vol 5, Book 57, Hadith 109]

-you are allowed to pray one rakah for witr because Mu'awiyyah used to do this
-and Ibn Abbas didn't disagree with him
-the qunut is not fard but sunnah
-therefore it is accepted w/o the qunut

There is nothing wrong with that, rather it is Sunnah, because when the Prophet (صلى الله عليه وسلم) taught al-Husayn ibn ‘Ali (may Allah be pleased with him) to say Qunoot in Witr, he did not tell him to omit it sometimes or to do it all the time. This indicates that either is permissible. Hence it was narrated that when Ubayy ibn Ka’b (may Allah be pleased with him) led the Sahaabah in prayer in the Mosque of the Messenger of Allah (صلى الله عليه وسلم), he used to omit Qunoot some nights; perhaps that was in order to teach the people that it is not obligatory. And Allah is the Source of strength. [Fataawa Islamiyyah, 2/159]

-the witr should be the last salah of the night
SALATUL DUHAA
-It is also called Ishraaq, Awaabeen
-Awaabeen means those who turn to Allah in repentance

Shaykh Ibn Baaz said:

Ishraaq prayer is Duha prayer done at the beginning of its time. Majmoo' Fataawa al-Shaykh Ibn Baaz, 11/401

-the Asians say that there is a difference between duhaa and ishraaq
-but the shaikhs like Bin Baaz say otherwise
How many rakah do we pray for salatul duhaa?

وعن عائشة -رضي الله عنها- قالت: دخل النبي - صلى الله عليه وسلم - بيتي، فصلى الضحى ثماني ركعات - رواه ابن حبان في «صحيحه».

421. A'ishah (RAA) narrated 'The Messenger of Allah (صلى الله عليه وسلم) came into my house and prayed eight rak'at for ad-Duha.' [Related by Ibn Hibban in his Sahih]

-The minimum is 2 rakah and maximum is 8 rakah
-it is prayed 15 minutes after sunrise

وعن أنس قال: قال رسول الله - صلى الله عليه وسلم: «من صلى الضحى ثنتي عشرة ركعة بنى الله له قصرا في الجنة». رواه الترمذي واستغربه

420. Anas Ibn Malik (RAA) narrated that Allah's Messenger (صلى الله عليه وسلم) said, "Whoever prays twelve rak'at for Duha prayer, Allah, the Almighty will build for him a palace in Paradise." [Related by At-Tirmidhi but with a weak chain of narrators]

-therefore even though the scholars say that the max is 8 have stronger arguments
-so it is better to stick to the 8 rakah and not 12

وعن زيد بن أرقم؛ أن رسول الله - صلى الله عليه وسلم - قال: «صلاة الأوابين حين ترمض الفصال». رواه الترمذي

419. Zaid bin Arqam (RAA) narrated, 'Allah's Messenger (صلى الله عليه وسلم) prayed the prayer of penitence when the young weaned camels feel the heat of the sun (i.e. feel that the desert sand is too hot)." [Related by At-Tirmidhi]

-the prayer of penitence is just another name for salatul duhaa

8 or 20 Rakah for Taraweh
-this is a big issue in the west but not in KSA
-those who pray 20 don't criticise those who pray 8
-8 is the sunnah of the rasul and 20 is the sunnah of Umar
-and the rasul (صلى الله عليه وسلم) told us to follow the Sunnah of

the rightly guided caliph
-this issue is flexible and should not be an issue
-Imam Malik says 36 is what you should pray
-the salafis leave the masjid after 10 rakah and make noise
-they accuse the rest of bid'ah
-if a person has little knowledge he is very dangerous
-they like to quote the hadith of Aisha

وعن عائشة رضي الله عنها قالت: [ما] كان رسول الله - صلى الله عليه وسلم - يزيد في رمضان ولا في غيره على إحدى عشرة ركعة، يصلي أربعا، فلا تسأل عن حسنهن وطولهن، ثم يصلي أربعا، فلا تسأل عن حسنهن وطولهن، ثم يصلي ثلاثا. قالت عائشة، فقلت: يا رسول الله، أتنام قبل أن توتر؟ قال: «يا عائشة، إن عيني تنامان ولا ينام قلبي». متفق عليه

401.'A'ishah (RAA) narrated, "Allah's Messenger (صلى الله عليه وسلم) never exceeded praying eleven rak'at (that was his voluntary night prayer) whether during Ramadan or otherwise. He would pray four rak'at, and don't ask how perfect or how lengthy they were. Then he would pray four other rak'at and do not ask how perfect they were or how lengthy they were. Then he would pray three rak'at. I asked, 'O Messenger of Allah! Do you sleep before praying witr?' He replied, "O 'A'ishah, my eyes sleep but my heart remains awake." [Agreed upon]

-this is not an issue of a particular madhab
-but the 20 rakah is practiced across

'Abdur Rahman bin 'Abdul Qari said, "I went out in the company of 'Umar bin Al-Khattab one night in Ramadan to the mosque and found the people praying in different groups. A man praying alone or a man praying with a little group behind him. So, 'Umar said, 'In my opinion I would better collect these (people) under the leadership of one Qari (Reciter) (i.e. let them pray in congregation!)'.

So, he made up his mind to congregate them behind Ubai bin Ka'b. Then on another night I went again in his company and the people were praying behind their reciter. On that, 'Umar remarked, 'What an excellent Bid'ah (i.e. innovation in religion) this is; but the prayer which they do not perform, but sleep at its time is better than the one they are offering.' He meant the prayer in the last part of the night. (In those days) people used to pray in the early part of the night."
[Sahih Bukhari (3/45) No. 2010]

-the Shiites on the other hand, they don't pray taraweh at all
-they claim is a bid'ah brought by Umar

Ibn Taymiyyah said (when refuting the view of those who quoted ‘Umar’s words “What a good innovation this is” as meaning that innovation (bid’ah) is permissible): "With regard to qiyaam in Ramadan, the Messenger of Allah (صلى الله عليه وسلم) introduced this to his ummah, and he led them in prayer for a number of nights, because at his time they used to pray in congregation and individually. But he did not persist in leading them in one congregation, lest that be made obligatory for them. When the Prophet (*Sallallahu alayhi wa sallam*) died, shariah was established (and would not change after that). When ‘Umar (RA) became caliph, he united them behind one imam, Ubayy ibn Ka’b, who united the people in one congregation on the orders of ‘Umar ibn al-Khattab (RA). ‘Umar (RA) was one of the Rightly-Guided Caliphs, of whom the Prophet (صلى الله عليه وسلم) said: “I urge you to adhere to my Sunnah and the way of the Rightly-Guided Caliphs after me; cling tightly to it.” So what he did was Sunnah but he said, “What a good innovation this is,” because it was an innovation in the linguistic sense, as they were doing something that they had not done during the life of the Messenger of Allah (صلى الله عليه وسلم), i.e., gathering to do this, but it is Sunnah in the shar’i sense.” [Majmoo’ al-Fataawa (22/234-235)]

-the hate him with a passion
-not because the rasul prayed 11 rakah that you should pray 11 too
-that was his choice and Umar decided to pray 20

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) said, when speaking about the matter of one who prays ten rak’ahs with the imam, then sits down and waits for Witr and does not complete the Taraaweeh prayers with the imam:

It grieves us deeply that we find in the Muslim ummah a group which differs concerning matters in which differences of opinion are acceptable, and they take these differences as a means to cause division. Differences within the ummah existed at the time of the Sahaabah, yet they remained united. The youth in particular and to all those who are committed to Islam must remain united, because they have enemies who are laying in wait. [Al-Sharh al-Mumti’, 4/225]

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) said:
Here we say that we should not go to extremes or be negligent. Some people go to extremes in adhering to the number mentioned

in the Sunnah, and say that it is not permissible to do more than the number mentioned in the Sunnah, and they aggressively denounce those who do more than that, saying that they are sinners.

This is undoubtedly wrong. How can they be sinners, when the Prophet (صلى الله عليه وسلم), upon being asked about night prayers, said that they are to be done two by two, and he did not specify any particular number? Of course the one who asked him about the night prayer did not know the number, because if he did not know how to do it, it is even more likely that he did not know the number. And he was not one of those who served the Prophet (صلى الله عليه وسلم) so that we might say that he knew what happened inside his house. Since the Prophet (صلى الله عليه وسلم) told him how to do it but did not say how many times, it may be understood that the matter is broad in scope, and that a person may pray one hundred rak'ahs then pray Witr with one rak'ah.

With regard to the words of the Prophet (صلى الله عليه وسلم), "Pray as you have seen me praying", this does not apply in absolute terms even for these people. Hence they do not say that a person should pray Witr with five rak'ahs sometimes and with seven rak'ahs sometimes and with nine rak'ahs sometimes. If we understand it in absolute terms, then we would have to pray Witr with five rak'ahs sometimes and with seven rak'ahs sometimes and with nine rak'ahs sometimes. But what is meant by the hadeeth is pray as you have seen me praying with regard to how to pray not how many rak'ahs, unless there is a text to state what the number is.

Whatever the case, a person should not be strict with people with regard to a matter that is broad in scope. We have even seen some brothers who are strict on this matter accusing the imams who pray more than eleven rak'ahs of following bid'ah, and they leave the mosque, thus missing out on the reward of which the Messenger of Allah (صلى الله عليه وسلم) said:

"Whoever stands with the imam until he finishes (the prayer), the reward of qiyaam al-layl will be recorded for him?" (Narrated by al-Tirmidhi, 806; classed as saheeh by al-Albaani in Saheeh al-Tirmidhi, 646)

Some of them even sit down after completing ten rak'ahs, thus breaking up the rows of worshippers by sitting there, and sometimes they start talking and disturb the people who are praying.

We have no doubt that their intentions are good and they are doing their best to come to the right conclusion, but that does not mean that they are correct.

The other group does the opposite. They sternly denounce those who pray only eleven rak'ahs and say that they have gone against scholarly consensus. Allah says (interpretation of the meaning):

"And whoever contradicts and opposes the Messenger (Muhammad) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell — what an evil destination!"[Al-Nisa' 4:115]

All the generations who came before you only knew the number as twenty-three rak'ahs, and they denounce anyone who says anything different.[Al-Sharh al-Mumti', 4/73-75]

-before Umar decided that 20 rakah should be prayed there used to be disputes
-in the masjid about the how many should be prayed 12 or 8
-Umar was a rightly guided caliph so what he did was right
-some people use fiqh to divide the people to consolidate power
-differences of opinion existed even in the time of sahabah but they stayed united
-Ali disagreed with Umar when he flocked people 80 lashes but he didn't against him

Thawr ibn Zayd ad-Daili narrated that Umar ibn al-Khattab asked advice about a man drinking wine. Ali ibn Abi Talib said to him, "We think that you flog him for it with eighty lashes. Because when he drinks, he becomes intoxicated, and when he becomes intoxicated, he talks confusedly, and when he talks confusedly, he lies." (80 lashes is the same amount as for slandering) Umar gave eighty lashes for drinking wine.

[Muwatta Malik (2/45) No. 1826, Sunan al-Daraqutni (4/211-214) No. 3344, al-Sunan al-Kubra al-Nasa'i (5/137) No. 5269, Mustadrak al-Haakim (4/417) No. 8132, al-Sunan al-Kubra al-Bayhaqi (8/556) No. 17543]

-they were sincere and hence stayed united
-in makkah and madinah they pray 23 rakah
-but the saudi salafis pray behind the imam and not scream bid'ah! bid'ah!

-they only pick on the Pakistanis etc... in this issue
-the hadith that states 'pray as you see me praying'
-means pray like how you see me perform my salah
-and not on how many rakah he prayed

Those who criticise the ones who do 20 or 8 are both jaahil

عن ربيعة بن كعب الأسلمي - رضي الله عنه - قال: قال لي النبي - صلى الله عليه وسلم: «سل». فقلت: أسألك مرافقتك في الجنة. فقال: «أوغير ذلك؟» ، قلت: هو ذاك، قال: «فأعني على نفسك بكثرة السجود». رواه مسلم

374. Rabi'ah bin Ka'b Al-Aslami (RAA) narrated that the Messenger of Allah (صلى الله عليه وسلم) once said to me, "Ask (me about whatever you want)." I said, 'I ask your company in Paradise.' He (صلى الله عليه وسلم) then said, "Or anything else (that you want to ask for)?" I said, 'That is it.' He said, "Then helps me to achieve this (wish) for you, by prostrating as much as you can."
[Related by Muslim]

Narrated By Abu Huraira: At the time of the Fajr prayer the Prophet asked Bilal, "Tell me of the best deed you did after embracing Islam, for I heard your footsteps in front of me in Paradise." Bilal replied, "I did not do anything worth mentioning except that whenever I performed ablution during the day or night, I prayed after that ablution as much as was written for me." [Sahih Bukhari, Vol 2, Book 21, Hadith #250]

The rasul (صلى الله عليه وسلم) heard the footsteps of Bilal (r.a) in Jannat
-this is because he prays two rakah after making wudhu
-therefore this is a way to draw nearer to Allah

Are you allowed to pray Nafl in jamaa?

According to the Hanbali Madhhab, it is perfectly okay to offer Nafl prayers in congregation, as the Messenger of Allah (صلى الله عليه وسلم) offered them individually and in congregation. However, his usual practice was to offer them individually.

The Hanbali Jurists (fuqaha) support their view with incidents in which the Messenger of Allah (صلى الله عليه وسلم) performed Nafl prayers in congregation, such as with Ibn Abbas, in the house of Atban ibn Malik, with Anas and his mother, etc...

(See: Ibn Qudamah, al-Mugni, 2/142)

However, this does not contradict the Madhhab of Imam Abu Hanifa (Allah be pleased with him), as offering Nafl prayers in a small congregation and without making it a habit is also permissible in the Hanafi Madhhab.

The Hanafi Fuqaha interpret these incidents as isolated incidents that had, at the most, four people including the Messenger of Allah (صلى الله عليه وسلم). And this, as mentioned previously, is permissible according to the Hanafi Madhhab also. Yes, if a habit is made of performing Nafl prayers in congregations or a large congregation is organized, then this will be Makruh.

In conclusion, According to the Hanafi and Maliki Madhhabs, it is disliked (makruh) to perform Tahajjud and other Nafl prayers in a congregation. The Shafi'i Madhhab regards the Sunnah in offering them individually, whilst according to the Hanbali Madhhab, offering a Nafl prayer in congregation is totally permissible.

-the hanbalis allow it but the hanafis say that if done regularly it is not allowed

CAN WE MAKE A DUA AFTER THE SALAH
-I learnt it is a bid'ah
-if done after every salah

It says in Fatawa al-Lajnah al-Daa'imah:
Making du'aa' after the obligatory prayers is not Sunnah if it is done by raising the hands, whether that is done by the imam alone or a member of the congregation alone, or it is done by them both together. Rather that is bid'ah, because it was not narrated that the Prophet (صلى الله عليه وسلم) or any of his companions (may Allah be pleased with them) did that. With regard to making du'aa' without doing that (raising the hands etc.), there is nothing wrong with it, because there are some ahaadeeth concerning that. Fataawa al-Lajnah al-Daa'imah, 7/103

The Committee was asked about raising the hands for du'aa' after the five daily prayers is it proven that the Prophet (by Muslim) raised his hands or not? If it is not proven, is it permissible to raise the hands after the five daily prayers or not?

They replied: It is not proven that the Prophet (peace and blessings of Allah be upon him) raised his hands in du'aa' after the obligatory prayers as far as we know, so raising them after the salaam of an obligatory prayer is contrary to the Sunnah. [Fataawa al-Lajnah,

7/104]

Shaykh al-Islam Ibn Taymiyah (rh) said: "With regard to the Prophet (by Muslim) raising his hands when saying du’aa’, there are many saheeh ahaadeeth concerning this, but as for his wiping his face with his hands, there are only one or two hadeeths concerning that, and they cannot be taken as evidence." [Majmoo’ al-Fataawa (22/519)]

-wiping the face after the dua is not a big issue
-or a person with tasbeeh beads

When you go to the shafi masjid they recite dua qunut in fajr

The basic principle concerning Qunoot in Fajr is the subject of some difference of scholarly opinion. Some of them, such as the Maalikis and Shaafa’is, think that it is prescribed, and some of them, such as the Hanafis and Hanbalis, do not think that this is the case.

Ibn Qudaamah (may Allah have mercy on him) said in al-Mughni (1/449):
It is not Sunnah to say Qunoot in Fajr prayer or any other prayer, apart from Witr.

This is the view of al-Thawri and Abu Haneefah, and it was narrated from Ibn ‘Abbaas, Ibn ‘Umar, Ibn Mas’ood and Abu’l-Darda’.

Maalik, Ibn Abi Layla, al-Hasan ibn Saalih and al-Shaafa’i said that it is Sunnah to say Qunoot in Fajr at all times, because Anas said: The Messenger of Allah (by Muslim) said Qunoot in Fajr until he departed this world. This was narrated by Imam Ahmad in al-Musnad. ‘Umar said Qunoot in Fajr in the presence of the Companions and others.

And we have what is narrated, that the Prophet (صلى الله عليه وسلم) said Qunoot for a month, praying against one of the tribes of the Arabs, and then he stopped doing that.

Narrated by Abu Hurayra and Abu Mas’ood narrated something similar from the Prophet (صلى الله عليه وسلم). (Muslim)

And it was narrated that Abu Maalik said: I said to my father: O my father, you prayed behind the Messenger of Allah (صلى الله عليه وسلم), and behind Abu Bakr, ‘Umar and ‘Uthmaan, and behind ‘Ali here in Kufah for about five years. Did they say Qunoot? He said: That is an innovation.

Al-Tirmidhi said: this is a saheeh hasan hadeeth, and should be followed according to most of the scholars. Ibrahim al-Nakha'i said: The first one who said Qunoot in Fajr prayer was 'Ali, because he was a man at war who prayed against his enemies.

Sa'eed narrated in his Sunan from Hushaym, from 'Urwah al-Hamadhaani, that al-Shu'bi said: When 'Ali said Qunoot in Fajr prayer, the people objected. 'Ali said: We are only asking Allah for support against our enemies.

And it was narrated that Abu Hurayra (may Allah be pleased with him) said: The Messenger of Allah (صلى الله عليه وسلم) did not say Qunoot in Fajr prayer except when he was praying for some people or praying against some people.

Narrated by Sa'eed. The hadeeth of Anas may be understood as meaning that he stood for a long time, because that may be called Qunoot.

And the Qunoot of 'Umar may be understood as having happened at times of calamity, because most of the reports from him indicate that he did not say Qunoot, but a number of people narrated that from him, which indicates that his Qunoot was only in times of calamity. End quote [See: al-Mawsoo'ah al-Fiqhiyyah, 34/58]

-according to Abu Hanifah and Ahmad Ibn Hanbal it is not accepted
-but the Malikis and Shafis allow it
-you recite it when there is a calamity in the Ummah
-otherwise you should not

وعنه أن النبي - صلى الله عليه وسلم: كان لا يقنت إلا إذا دعا لقوم، أو دعا على قوم. صححه ابن خزيمة

327. Anas (RAA) narrated, 'The Messenger of Allah (صلى الله عليه وسلم) would not stand for the Qunut (in prayer) unless he was supplicating for or against certain people." [Ibn Khuzaimah graded it to be Sahih]

وعن أنس بن مالك - رضي الله عنه: أن رسول الله - صلى الله عليه وسلم - قنت شهرا بعد الركوع، يدعو على أحياء من أحياء العرب، ثم تركه. متفق عليه

325. Anas (RAA) narrated, 'The Messenger of Allah (صلى الله عليه وسلم) stood in humble supplication reciting the Qunut for a whole month asking Allah to punish some of the Arab tribes, and then he

stopped (making this supplication)." [Agreed upon]

ولأحمد والدارقطني نحوه من وجه آخر، وزاد: فأما في الصبح فلم يزل يقنت حتى فارق الدنيا

326. Ahmad and Ad-Daraqutni related a similar Hadith (on the authority of Anas) but with a different chain of narrators. The narration says, 'The Messenger of Allah (صلى الله عليه وسلم) kept on making Qunut during the Fajr prayer until he left this world."

وعنه أن النبي - صلى الله عليه وسلم: كان لا يقنت إلا إذا دعا لقوم، أو دعا على قوم. صححه ابن خزيمة

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وعن سعد بن طارق الأشجعي - رضي الله عنه - قال: قلت لأبي: يا أبت! إنك قد صليت خلف رسول الله - صلى الله عليه وسلم - وأبي بكر، وعمر، وعثمان، وعلي، أفكانوا يقنتون في الفجر؟ قال: أي بني، محدث. رواه الخمسة، إلا أبا داود

328. Sa'd bin Tariq Al-Ashja'i (RAA) narrated, 'I said to my father, "Father, you have prayed behind Allah's Messenger (صلى الله عليه وسلم), Abu Bakr, 'Umar, 'Uthman and 'Ali. Did they observe making Qunut in Fajr prayer? He said, 'No son, it is something that has been innovated (i.e. a Bid'ah)." [Related by the five Imams except for Abu Dawud]

-the salah is accepted in either case

QUESTION 1:

What if you don’t follow a particular madhab is that a bad thing? Meaning is it permissible to take from all four? Meaning, mixing them up and taking from all FOUR of them in their Aqeedah?

ANSWER_1:

-a student has a *cocktail* mathab
-he uses from all mathabs
-wudu, ghusl, prayer from different mathabs
-if is compulsory to have a scholar to teach you fiqh

...So ask of those who know the Scripture [learned men of the Taurat (Torah) and

the Injeel (Gospel)], if you know not. (An-Nahl 16:43)

-he will show you which opinion is more accurate

QUESTION 2:

when performing tahajjud, what is meant by "the last third of the night"?

ANSWER_2:

-approx an hour before fajr

On the authority of Abu Hurayra (RA), who said that the Messenger of Allah (*Sallallahu alayhi wa sallam*) said: "Our Lord (glorified and exalted be He) descends each night to the earth's sky when there remains the final third of the night, and He says: 'Who is saying a prayer to Me that I may answer it? Who is asking something of Me that I may give it him? Who is asking forgiveness of Me that I may forgive him?"

[Al-Bukhari (7494) (also by Muslim (758), Malik (619), at-Tirmidhi (3498) and Abu Dawud (1315)]

QUESTION 3:

when praying salah Witr after reciting Ikhlas do we make takbir and go in ruku and come back up and recite dua qunut?

ANSWER_3:

-this is how to do it yes

al-Hasan ibn 'Ali (RA) who said: The Messenger of Allah (*Sallallahu alayhi wa sallam*) taught me some words to say in qunoot al-witr:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، فإِنَّكَ تَقْضِي وَلا يُقْضَى عَلَيْكَ، وَإِنَّهُ لا يَذِلُّ مَنْ وَالَيْتَ، وَلا يَعِزُّ مَنْ عَادَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

"Allahummahdini fiman hadait, wa a'fini fiman afait, wa tawallani fiman tawallait, wa barik Li fima atait, wa qini sharra ma qadait, fa Innaka taqdi wa la yuqda Alaik, wa innahu la yadhillu man walait wa la ya'izzu man Adait, tabarakta Rabbana wa ta'alait."

(O Allah, guide me among those whom You have guided, pardon me among those whom You have pardoned, turn to me in friendship among those on whom You have turned in friendship, and bless me in what You have bestowed, and save me from the evil of what You have decreed. For verily You decree and none can influence You; and he is not humiliated whom You have befriended, nor is he honoured who is Your enemy. Blessed are You, O Lord, and Exalted).

[Sunan Abu Dawud (2/63) No. 1425, Sunan Tirmidhi (2/328) No. 464, Sunan al-Nasa'i (3/248) No. 1745]

-after qunoot you go into sajda

QUESTION 4:

1) when going into sujood and joining your heels are you allowed to step and put your feet together before you go down for sujood and again when you stand up are you allowed to put them apart. 2) also are you supposed to maintain your feet touching the feet of your brother during the salah, while trying to maintain khushoo?

ANSWER_4:

-you are supposed to start with your feet touching
-to maintain this during the entire salat maybe too difficult

There is nothing wrong with that, rather it is Sunnah, because when the Prophet (*Sallallahu alayhi wa sallam*) taught al-Husayn ibn 'Ali (may Allah be pleased with him) to say Qunoot in Witr, he did not tell him to omit it sometimes or to do it all the time. This indicates that either is permissible. Hence it was narrated that when Ubayy ibn Ka'b (may Allah be pleased with him) led the Sahaabah in prayer in the Mosque of the Messenger of Allah (*Sallallahu alayhi wa sallam*), he used to omit Qunoot some nights; perhaps that was in order to teach the people that it is not obligatory. And Allah is the Source of strength.

[Fataawa Islamiyyah, 2/159]

-he did not tell hasan to do it all the time or leave it off